

SPRIT OF THE PRESS.

Editorial Opinions of the Leading Journals upon Current Topics—Compiled Every Day for the Evening Telegraph.

JENKINS AND THE BRUNETTES.

Dancing has long been in favor as a semi-religious rite. Miriam worked off her superfluous piety by frisking and gamboling along the sands of the Red Sea, and David shuffled around the ark to the great mortification of Michal, one of his numerous female attaches, who told him plainly that he ought to be ashamed of himself for cutting up in that manner.

Our colored brethren are a dreadfully imitative race, and it is natural enough that they should copy the practice of devout dancing. In Omaha, Nebraska, instead of celebrating the fifteenth anniversary by prayer and praise and solemn resolutions, they employed "a band consisting of five pieces," and while the night away in antics satirical, rotatory, and also, it appears, amatory.

They met, he says, "to enjoy such an evening as is only to be enjoyed through the medium of the giddy mazes of Terpsichore." That is handsomely said. It shows learning. The hall was "tastefully decorated" by "a committee of ladies and gentlemen who had been appointed for the purpose, and presented a fine appearance."

At an early hour coaches brought "the elite of the colored population of the city to the scene of joy. Among the fine turnouts we saw," continues the genial Jenkins, "was the dashing affair of Mr. Johnson and the stately equipage of Mr. Smith."

Jenkins has completely conquered his prejudices, as the great Webster adjured us all to do—only in just the opposite direction. He knows his duty, and goes straight at it. "The scene quite reminded us," he confesses, "of the opening night of the Italian Opera in New York, or a pleasant July evening at Long Branch."

Jenkins noticed "several costumes that are well worthy of mention," and he stood in a corner of the room and took notes as the sable seraphs flitted by. "Mrs. Luker was attired in a beautiful white silk dress, finely fitted to her handsome form with leather-colored gloves—and a beautiful general appearance."

Jenkins is mathematically inclined; he has a lynx eye for figures. Here he goes again—"Mrs. Withers wore a black silk dress with a white stripe and black kid gloves. Her hair was nicely dressed, and with her tall, queenly figure, she looked quite a Venus."

The Venus here so elegantly referred to is not the Medicean, who had only one leg and one arm, and couldn't have swung partners; nor the planetary Venus, who has no satellites, whereas Mrs. Withers had several; but Venus Aphrodite, the wife of Vulcan, who, as she is known to have been born in the form of the Black Sea, was undoubtedly a colored person—at the very least an octoroon.

Jenkins goes on to declare that Mrs. Frank Burns, "who is of a really polished stamp, was another of the greatly observed;" that several others were "quite stylish and dressed in the best of style."

Jenkins is delightful, but we cannot follow him entirely through the mazy. His first attempt to work up polished ebony is undoubtedly a conspicuous success, and our new citizens are to be congratulated that the fifteenth amendment has not only given them justice at the ballot-box, but Jenkins in the ball-room.

THE INCOME TAX.

The wealthy capitalists of the East are now using the press vigorously to denounce the bill of the Senate to continue in force the income tax, with the exemption increased and the rate of tax reduced to three per cent. Durng, and immediately after the war, the tendency to severe and sweeping tax laws was quite extreme, and now a tide sets in from an opposite quarter, which threatens to be quite as extreme on the other side. The time has come doubtless when duties on imports of a certain character should be taken off or greatly reduced, when larger exemptions and reduced rates should be introduced into our internal revenue system, but we are not yet out of the wilderness of debt far enough to relieve the classes most able to bear taxation of all burdens of the Government.

with complete and absolute immunity and exemption from their share of the debts of the Government?

The Democratic press is joining in the cry against the income tax as it does against every measure calculated to give efficiency to the Government, but in case the party in power accede to their demand in this particular, how shall we answer Democrats in coming election campaigns, when they shall charge us with taxing the whole country to fatten and enrich a bond-holding aristocracy, who are by law wholly exempted from taxation? What can the party in power respond to such an accusation as this?

The New York Independent asks if Senators are aware that the war is over, that peace has been declared, and that last year \$100,000,000 of the war debt was paid off? We may ask, in reply, does not the Independent know that as yet a mere shaving of the war debt has been removed, and that we are now engaged to establish the credit of the Government on an enduring basis? The burden should, doubtless, be lightened all around, but it is not just, now or ever, to make exemptions in favor of any wealthy class, especially of the bondholders, against whom it is so easy to raise a popular clamor, and who already have too large a privilege in this direction.

While the poor man's tea, coffee, tobacco, and sugar are taxed, while many articles of clothing, food, and luxury used by the laboring classes are made to pay tribute to the Government, we are not at liberty to spare the incomes of the very wealthy from moderate taxation. Let tariff and tax rates be thoroughly revised—let the income tax be reduced equally with imposts and excise duties, but let the classes reached by this tax be compelled to do something for the Government until the burden of the war debt is removed. It is easy for the rich men of the East to use the columns of the Independent, Tribune, and Herald to promote their own interests and to threaten political ruin if their demands are not acceded to. But the working classes have a right to insist on being first in order for relief. When they breathe easier their richer neighbors may call out for relief with greater propriety and consistency.

TILTON'S LITTLE GAME.

For some time past our happy country has been blessed with two rival woman-suffrage associations, each one claiming to be the only genuine, and denouncing the other as an imitation and an imposture. This state of things naturally vexed the charitable soul of Mr. Theodore Tilton. It was a direct violation of the peaceful precepts of the moral Watts, who, though he urged the propriety of non-intervention in the case of dog-fights, on the ground that dogs and cats were expressly created for fighting purposes, strongly insisted that the little hands of babes and women should never be permitted to tear anybody's eyes out. Wherefore Mr. Tilton determined to put a stop to the disputes of the rival associations; and so, taking to himself two other peace-makers more peaceful than himself, he summoned the rivals to meet him and lay down their arms.

Six persons of various sexes, three of whom represented one association, while the other three constituted themselves the representatives of the other, accordingly met Mr. Tilton and his two backers at one of our hotels. But, in spite of Mr. Tilton's exhortations, they made no progress towards union. Each party was quite willing to absorb the other, but each stoutly refused to be absorbed. And so, after everybody had written his or her opinion on slips of paper, after the fashion of children who play at "consequences," and after it was found, on reading these opinions, that everybody believed that everybody else was frightfully in the wrong, three of the delegates seceded, and left the other six to follow the devices and desires of their own wilful Tilton. Which devices immediately manifested themselves in the shape of a plan for a new woman-suffrage association, which was disgorged from the Tiltonian pocket as soon as the seceders had departed. This plan met with the warm approval of Mr. Tilton, and was enthusiastically adopted by him, his five companions yielding an easy consent to his eloquent proposal, and immediately electing him to all the offices of the new association. Thus did Mr. Tilton triumphantly carry out his purpose of uniting the two existing associations by the sudden establishment of a third.

But, strange to say, there are certain bigoted persons who fail to see that the founding of a new association has brought the friends of woman suffrage into any closer union than existed while there were only two rival bodies. These narrow-minded persons even go further, and impute to Mr. Tilton the vaulting ambition of a seeker after office, and assert that he has organized a new association merely for the pleasure of being its president. This view that amiable reformer indignantly rejects, and insists that he has practically accomplished the union which he professed to advocate, inasmuch as the original rivals have only to disband their organizations and to join his own private association in order to render the union of all the friends of woman suffrage complete. However this may be, the merely masculine world is delighted to see a third division in the ranks of the aggressive females. The opponents of female suffrage point scornfully at the three hostile bodies into which the party of women's rights is now divided, and ask if this is a specimen of the capacity of women for organized and effective political action. And the wrath of the veterans of the woman-suffrage cause is kindled against the unfortunate Tilton, who meddled only to mar, and who, by rashly placing himself in a position so conspicuous and splendid as that of the head of an association of six distinct and separate persons, has made himself the mark for the shafts of firm reformers, who, but for the temptation of shooting at him, might have poured their fire into the common enemy.

THE REV. MR. FROTHINGHAM'S IDEAS ON THE RESURRECTION.

The most remarkable religious discourse delivered within this metropolitan district on Sunday was that at Lyric Hall, of the Rev. O. B. Frothingham. Recent events have brought him into bold relief among the new school of Puritan doctors of divinity as an expounder of the mysteries of Christian free-love and spiritual affinities. The discourse in question, like all the other sermons of the day, was on the resurrection—a text, however, which this belligerent dispenser of the Gospel of peace could not refrain from perverting to the condign punishment of his supposed enemies.

He said, for instance, that "some men—namely, almost all men—hold selfish views in relation to immortality and the resurrection, as if it were their inalienable right," and that they would go to heaven no matter what their condition and status in this life. "It was only the other day," he remarked, in illustration of this human weakness, "that a poor wretch imbrued in the blood of one of his fellow-men, who regarded not life, and who killed another poor man with no more compunction than he would have shot a deer, went out to be executed, and as he went by the cells he shook hands with another, and they both said they would rest in the bosom of their God. And then," said this benevolent teacher of Christian charity, "think not of the caricature of this, but of the blasphemy." Did he forget that the excellent institution of purgatory, where the sinner of the darkest crimes may be purged and purified by fire and then released to a better state of existence—did this horrid divine forget that here we have a provision which takes away all the alleged blasphemy of this reported earthly farewell between Jack Reynolds and Daniel McFarland? We fear that Brother Frothingham is a believer in the eternal casting of the offender against his peculiar faith.

We have no complaint to make of this preacher's denunciations of the gods or goddesses of "fashion, drink, and debauchery," as the gods most worshipped at this day. We agree with him that "many things ought to be changed; that "drink should not be allowed to men to make beasts or murderers of themselves; and that "the press, if things were changed, would not be allowed to insult people, and corporations, and everything, with their bold calumny of unceasing aspersions; but that "the sweetness and blessedness of the marriage relation should be considered with a view to its better development" is a proposition which, coming from this reverend gentleman, is open to the suspicion of free love and free-love to the Onondaga community of the Rev. Doctor Noyes, where all things, including husbands and wives, are held in common.

But the most remarkable feature of this very extraordinary sermon is this—that while it has for its text the sublime theme of the resurrection, it is in reality a rambling dissertation on the opinions and personal grievances of the Rev. Mr. Frothingham in reference to the Richardson-McFarland case. His mind is filled with it and his wrath is great. Hence his allusion to the blasphemy involved in the farewell between poor Jack Reynolds and McFarland; hence his passing side blow at the press for its "insults to people and corporations, and everything," and its "bold calumny of unceasing aspersions;" and hence his peculiar philosophy on "the sweetness and blessedness of the marriage relation." The friends of this exasperated and thick-headed free-love person ought to take charge of him; for otherwise there is no telling the extremes to which his strange notions and foolish rage may carry him. He is not fit, in his present condition, to preach the gospel.

THE FREE-LOVE LADIES' LETTERS IN THE McFARLAND TRIAL.

Next to the clerical scenes which have been sketched on the sombre background of this tragedy, the ragout presented the jury, which is compounded of the bumptious, conspiring, moralizing, dramatic, and rebellious letters from Mr. Greeley's female literary associates to the wife of the prisoner, is for its almost indescribable qualities beyond the reach of parallel. One hunts his library shelves in vain to find a proper match for these diabolically devised hand-grenades for exploding all domestic peace and ancestral morality. There are the "Lettres Parisiennes" of Madame de Girardin; there is Madame de Staël on Rousseau; there are Madame Sevigne, Lady Stanhope in memoir, Miss Mitford, Mrs. Child, Madame Recamier, Mrs. Trollope, Fanny Wright, Hannah More, and George Sand—one in letters, another in memoirs, and all in personal sketches and practical biography. But until the world beheld the passionate twinkle of the Calhoun addresses to the mother of McFarland's innocent little boys, adorning her to be constant to her noble womanhood and religious in her rebelliousness, to look to the stage and to pew No. 89 in the Rev. Mr. Frothingham's church, to borrow her "panacea," Richardson, and play the "Queen," if she can, to Edwin Booth's "Hamel," to be duly mindful of her personal attractions in a "beautiful voice," "changing color," "varying, soulful face," and "freshness of nature"—until this new illumination dawned in the world of feminine letters, we have really had nothing worth speaking of in a line of literary effort, left untouched for want solely of true Tribune inspiration.

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"that if Christianity was not incorporated into the Constitution a religious war would be inevitable. As for himself, old as he was, he was ready for the conflict, and if it is to come, the sooner the better." (Applause.)

But Page would no doubt like to see fighting, but he would like other people to do it. This kind of boasting and threatening is cheap stuff and also very nasty. We had plenty of it during the war, when nine-tenths of the pulpits of the land were devoted to bloody instructions, which the reverend gentlemen who gave them prudently declined to put in practice in their own persons. We have no doubt that Page was as loud then as he was the other day at Pittsburg. But, greedy as he was for gore, the old ass liked the plentiful fodder and the soft bedding of his ecclesiastical stall better than the tented field and the roar of battle, and staid at home to bray and blaspheme—to coax candy money from the pockets of children into his hungry hat—to stimulate young men to enlist and young women to hemstitch his handkerchiefs and hold fairs and donation-parties to replenish his larder and wardrobe. Out upon such blatherers and impostors as this Page (D. D. forsooth!) and the creatures who applaud him. Ministers of the Prince of Peace they claim to be, and coolly discuss and anticipate with open delight the chances of what they call "a religious war." When such varlets demand pay and get it for preaching the Gospel of Jesus, they are guilty, clearly, of obtaining money under false pretenses, and ought to be indicted like common rogues whose cravats are not white, and sent to cool their heels and chew their politics in the county jail.

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